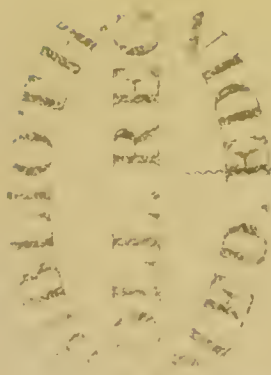


MARRIAGE
AND
POPULATION;
THEIR
NATURAL LAWS.



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IMPORTANT TO THE READER.

THE Author of this and of the other under-named works, considers that a few explanatory words respecting them are desirable; which shall be the briefest.

Convinced as he is that the vast wealth and splendour of this metropolis and country, unequally distributed and enjoyed as they are, not only do not imply general happiness but just the reverse, he has endeavoured to point out this evil and the causes of it, in the works entitled, "Physiology," "Labour," and "Evils and Anomaly of Individuals being Landlords and Nations Tenants;" (See back of cover.) These three works form a body of doctrines, principles, and facts on the above momentous subjects; and being mutually supplementary, should be read in connection.

Being further convinced that till these all-important questions are duly understood and satisfactorily settled, subordinate ones should be deferred, he has laboured to prove this in his "Literary Aurora," No. 4; from which he will make two brief citations: "Accepted writers should not merely *describe* happiness and misery—virtue and vice—but should analyze what prevents the one and causes the other. Men should not lose their relish for the Beautiful and the Pleasurable; but they should wisely postpone their enjoyment of these till they have settled the necessary, the just and the equitable among themselves: and excluded uncertainty (to the much greater extent to which it *may* be excluded than hitherto), from their daily prospects and plans of future provision." (p. 10.)

In "Susan Walters," one important form of the evil operation of social inequality and pernicious conventionalism is illustrated.

In the present work, besides the direct treatment of a vastly important subject, much light is incidentally thrown on the other peculiar doctrines of the author, as set forth in the works, Nos. 1, 2, 3, already referred to.

How amid the social inequality, injustice and misery pointed out in the works, Nos. 1, 2, 3 and 4, authors, authoresses and publishers are content, the former to write, and the latter to circulate, the silly, idle, contemptible, toadying fictions which now inundate literature, must amaze reflecting men. There is mixed meanness and madness in such unheeding industry, such servile levity, in such eager assiduity to divert the public and themselves from the sight and sense of those daily more widely spreading ills of inordinate and selfish wealth and helpless pauperism, the source and operation of which are circumstantially pointed out in these and my other works.

Of these works, I dare to say that they will give greatly more important information to many men and a far more useful subject for, and bias to, their thoughts, than certain idle fictional and other books with which the metropolis is now placarded, and which are filling the pockets of authors and publishers, whose only solicitude is to manufacture *saleable* commodities, for an unreflecting public—heedless of those peculiar present circumstances of our age and nation, which more than any preceding ones, call for a sad, serious, ceaseless Cassandra.

The "New Catholic Liturgy," No. 5, is an endeavour to meet the wants of those who, believing to some extent, have not yet attained to what is considered completed faith. But who shall presume to define the limits of non-acceptable and acceptable faith? And are

we not taught that that man found favour, who could only pray, "Help thou my unbelief!" Accordingly, many matters assumed as undoubted, and other subjects not referred to at all in other books of prayer, are here made the subject of petitions for Divine enlightenment—and thus modified, his Liturgy has afforded solace and comfort to the author and to others. He contemplates, at a future time, alterations and important additions.

The other works, "Elijah the Tishbite," No. 7, "Tartarus and Elysium," No. 8, and "The Connexion of Health and Beauty," No. 6, have, unlike those named above, no other but ordinary literary claims to attention, and must stand or fall accordingly.

PROLOGUE.

THERE are occurrences in the lives and experience of some men, which lie between reality and ideality and partake of both. In using these terms, reality and ideality, I do not mean to contrast them and to imply that the ideality is less truthful than the reality. Whether that a man sometimes sees without his eyes, or imagines with the intuition of truth, or acquires a refined perception of a series of effects still future, and is able to trace, for some distance, the chain of events *forward* into the still unrealized void of unborn being, I know not: but true it is that scenes surround these men, and voices are heard and forms converse with them, and experiences as real and unchangeable affect them, as any that are called waking and ordinary.

It is such visions (mistake not the word for illusions) that support the men referred to; and are to them what power, wealth, gratified pleasure and ambition, are to others. What is singular and providential, these visions are enjoyed precisely when they are most needed and most welcome. The man is fainting—fainting in his mind or in his body, or both: the quest for truth and the contest with the false, the conventional, the cruel, in action and doctrine, have exhausted him, as it were to death: he is sick; he is parched; he is disgusted. Suddenly, scenes more blissful than the fabled ones of Arabia Felix, open before him. There Truth (in the form of Loveliness) which will not allow even him, her most devoted lover, to embrace her on earth, but suffers to interpose

a thousand delays and obstacles, talks freely with him, and more than compensates him for her coldness here. Other forms too, are seen; not more worthy of reverence, but more suited for enjoyment. Without visible or audible intercommunion, his soul is re-invigorated by immaterial influences; for the things that are tangible, are not the only things that are. Were there no other proof that he is succoured in ways peculiar and not understood even by himself, but that he is operated upon by unknown laws and nourished by an unknown atmosphere, this would suffice to assure him of these facts, namely, that the re-animation takes place and does not (he feels) arise altogether in himself.

'Twas early morning. The grand and divine panorama of a new day, was about to be repeated. The flying light gilded the eastern edges of all the hanging vapours, and the invoked winds of dawn were chasing the fugitive clouds. On the side of the firmament and scaling, shepherdess-like, the golden vallies opening among the riven clouds, wandered she, who (I was led to believe) should have been mine; but for some reason man cannot understand, mine she has not been. As she disappeared over the azure summits, turning back, she waved her hand, telling she went to the heavenly upland; and added: "In what a dull spot and under what a cold sky do I leave thee! But thou knowest the part which it is fitting should be played. Persist! oh, persist!"

Yes! unpossessed one! he shall be faithful. Fear not for him. Truth and Nature can elaim one man, inalterably constant, till the hour when, in the presence of their and his God, he shall meet thee face to face!

MARRIAGE AND POPULATION;

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NATURAL LAWS.

WE have already stated, on more than one occasion, that in our inquiries as to what are the intentions of God and nature in regard to man, we confine ourselves to the teachings of Physiology, excluding Scripture from the discussion; because respecting the authority and jurisdiction of the latter, there are fundamental differences of opinion among men. But as no one set of the oracles of the Deity and no one part of his administration can contradict the others, so whatever Physiology commands or sanctions, we may expect Scripture to confirm; at least, not to contradict. Indeed in the 20th verse of the 1st chapter of Genesis, marriage and its objects are as distinctly inculcated in words, as they tacitly are by the impulse which man feels for them from his own passions and nature. (Genesis, chap. i, verses 27, 28). But after what is named the Fall of Man, the Deity is represented as employing, in relation to marriage and population, language ominous and judicial; connecting apparently, the conception and production of children with a penalty. (Genesis, chap. iii, verse 16.) And in the 1st epistle of St. John, chapter iii, verse 9, we find expressions of a most extraordinary kind. We there find the strange proposition, that a man is free from sin, *because* he does not attempt the production of

offspring. Abstinence from generation is written of as a virtue and a merit! The Apostle Paul's language, when he recommends marriage or concubinage, but only on the ground that it is better to marry than "to burn," may be supposed indirectly to teach the same celibatarian doctrine. Notwithstanding however, the popular interpretation of these passages in the New Testament, I am not in the least disposed to depart from my own very different views and belief (which will be presently stated), because, in the first place, I hold it impossible to know, with certainty, the precise meaning and teaching of the words of these two apostles in the passages above quoted; because, secondly, should their language be taken either for an express prohibition of generation or a mere reluctant permission of it, in order to prevent a greater evil and inconvenience, I am prepared to consider these holy men as mistaken on this, as they were known to be on other subjects. If the apostles objected to general or frequent matrimony, on the ground of the *often* difficulty of rearing children, why did they not say so distinctly? why, still more did they not indicate the social misarrangements to which and not to nature's stint, this difficulty is due? Why, finally, did they express themselves so mysteriously and in such absolute, unqualified terms, as to lead one to suppose there were some intrinsic, religious merit in celibacy? Besides Physiological objections, I would regard the monstrous consequences (the extinction of the race among others) which would result from the supposed duty being generally or universally acted on, as a sufficient proof of its groundlessness and extravagance; a sufficient refutation of its pretended obligatoriness. And I would place the prohibition, if prohibition there be, in the list of those occasions, on which the apostles expressed themselves not merely as uninspired, but even as uninformed, prejudiced, and rash men: as men super-

stitiously connecting the gratification of an instinct or appetite of our nature with supposed pravity, impurity and imperfection. But "What God has cleansed, that call not thou common." (Acts chap. x, v. 15.) Any passion which God himself has implanted and therefore sanctioned, let not us doubt or decry. "Shall mortal man be more just than God? Shall man be more pure than his Maker?" (Proverbs, c. iv. v. 17)—than his Maker has made him.

As I have endeavoured to do with other subjects, so as regards Marriage and Population, my aim will be to view them in their simple, their primal nature and intention—and to exhibit these free from the innumerable sad conventional complications with which ignorant, selfish and erroneous legislation has clogged and disfigured them; making the very institution, which above all other earthly things, Heaven intended for the pleasure and solace of humanity, a frequent source of its harshest misery and darkest and most unnatural crime.

Except in three classes of persons—the young, the aged and the sick—the impulse to marriage (to generation of children) is absolute, is irresistible, and admits of no checks or evasions, except such as are obviously anti-physiological; by which health is deranged, and which, therefore are condemned by nature. Of only one Being wearing human nature, has it been said: and it was said as a peculiar distinction of that Being: "his seed remaineth in him;" because of *him* (being divine) there *could* be no successor. Such being the case, legislation should recognize and accept implicitly this law, this necessity of man's physical constitution. The arrangements of society ought not, therefore, to be such, that most men should be compelled, as they now are, to postpone marriage till they obtain a living. Contrariwise, legislation should take hints from nature, and as far as *she* intends and has provided, should

endow men with a living, or rather should permit them to enjoy the living provided, in order to enable them to obey the physiologically irresistible law of marriage (of generation).

The soil is given to receive population: and population is given to conquer and replenish the soil: but we conventionally garner the earth against population and make the spread of population contingent on the conquest of difficulties of our *own* making—not of nature's or of God's.

Our present territorial arrangements imply and are the cause of the most serious evasions of natural instincts and functions. It is not nature's intention that (as often happens) the healthy and vigorous peasant or working-man, equally eager and able to be a father, should be prevented from being so, because he is poor; while feeble and enervated men and women, who have hardly any physiological right to be parents, enjoy that privilege simply because they are rich. That such discrepancies and inversions exist, and are results of our laws in regard to land and property, is a manifest proof that these laws and the present social arrangements, are opposed to nature. That a healthy peasant feels the impulse to marriage, altogether irrespective of his poverty, is nature's voice telling him that poverty, as a disqualification to matrimony, ought not to attach to him. The matrimonial impulse is physiological; the disqualifying poverty is conventional, and is, by nature, altogether ignored. In compliance to, or in compliance with, the restraints which our conventional obstacles oppose to marriage, she abates in no degree whatever, the said insatiable impulse of the man; who, do what he will, cannot escape its continual goading. But prevented by social laws and prejudices from the only legitimate and real gratification, namely, marriage, he suffers or adopts *anti*-physiological substitutes, *emissiones seminales*, *manu stupratio*, criminal abortion, &c. In

many women, the impulse is kept under solely by health itself being so.

As therefore there are unsubduable instincts and appetites, the gratification of which are incompatible with poverty, it follows that poverty is a condition which, as the lot of the masses, was not contemplated and is not sanctioned by nature, and that our present social institutions are profoundly ill-laid.

Possibly, as I have conjectured in another lecture, men are wrong in permitting themselves to be deterred from matrimony and paternity, by the fear of unprovided-for offspring. Poverty is doubtless an evil, and mortality among children a frightful calamity; but men are not for that reason to submit to and involve themselves in, the greater anterior immorality of celibacy. They are not to do evil in order to prevent evil. Perhaps, as I have said, they ought sternly to throw on the rich and on the laws, the responsibility, the guilt of starved children—on those men and laws, whoever and whatever they be, who make it impossible for them to rear and bring up offspring. Hence, would follow such scenes of misery and horror, that the rich, from a mere selfish regard to their own quiet and comfort, would seek to restrain, by laws, marriage and its results. Revolution would follow, and society be re-constructed on just and physiological principles.

As regards territorial allocation, men have hitherto suffered themselves to be as senselessly heaped and huddled together, as we see sheep sometimes permitted themselves to be, into a corner of a meadow, amply able to accommodate them all. But there are excuses for the sheep, that there are not for men. Those know no better, but men *might* know better; and, in truth, it is not mere ignorance, but selfish monopoly on the one hand, and abject submission to wrong domination on the other, to which the prolongation of these territorial mis-arrangements, is owing.

A question arises, (or perhaps there is *no* question) as to the right of any man wanting land to occupy it wherever it is found *unoccupied*. The right of any nation or individual to conserve against brother men and nations larger tracts of land than they occupy or have an immediate prospect of occupying, is conventional, not natural. These exclusions are founded on the lesser relations of difference of language and dynasty but ought to merge under the greater relation or bond of common brotherhood. Hence, distinctions of language and dynasties and government, are evils and keep men apart. Philanthropy will labour for their abolition. Whatever individual so labours, serves his species. Differences of language and of dynasty are the social Alps and Pyrenees—inconvenient barriers that hinder the confluence of men and keep them estranged and hostile. But returning to the question whether a man, in want of land, is justified in asserting his claim to land, not directly occupied by another, and what means he would be warranted in using to enforce that claim, analogies must guide us. God authorises certain animals in order to preserve their own lives, to deprive others of theirs. Surely, then He will authorise that one man, in order to preserve his life, should deprive other men of a superfluity, namely of land which they do not immediately use; and to which their title, is quite conventional. Now, land, as we have elsewhere pointed out, is food, that is, life; and though obstructions of his access to it kill a man, not suddenly, but as it were, in detail; yet he as really perishes from want of it, as a man strangled, perishes for lack of air. Each man considers his claim to air absolute. He ought to view his right to land, or an equivalent, as equally so, for in reason it is so. (See my “Evils and Anomaly of Individuals being Landlords and Nations Tenants.”)

Population should proceed with the energy and at the rate which nature dictates; and at this rate, it *might* proceed under the very simplest conditions of equality. No patronage of luxury or any conventional arrangements whatever of society, can *augment* the natural rate, though they may, and most certainly *do*, retard it. An *equal* state of society, supposes that all healthy men are engaged in marriage and paternity. An *unequal* state of society supposes that a portion of the community is disqualified for marriage by poverty: and as the utmost amount of wealth cannot enable the wealthy to produce children faster than peasants would do, or to make up the loss to population which the forced celibacy of the poor occasions, so, an equal and not an *unequal* state of society, is at once the most natural, moral and happy, and also the one most favourable to increase.

It is easy to account for the early massing of land, into few hands, in all countries. If the earliest men saw the light in an inland situation they would be ignorant of these facts; first, that seas partitioned the earth, into detached portions; secondly, that the earth itself was of limited extent. Till men ascertained the comparatively small dimensions of the globe and the difficulty of passing by sea, from one of its ocean-girt portions to another, there might seem to be little or no inconvenience or injustice and there might actually, for a long time, arise little hardship from individuals appropriating much larger tracts than they required. Land would, for a time, appear a boundless treasure: but now that we know earth's circuit, it is but just that it should be economised and that monopolies of it should cease. Communities, in establishing their scheme of government, instead of making the equitable arrangement of division of land, the very basis of their constitution or, at least, the subject of the first act of legislation, left land-ownership, with all its

casual but monstrous inequalities, uninterfered with—a fundamental error by which the whole superstructure of society is irretrievably deranged.

Let us illustrate our meaning. Imagine law suspended in Great Britain, for a week. During this interregnum, it is permitted for each individual to help himself. In short, for seven days let the order be,

“That he shall take who has the power,
And he shall keep, who can.”

We should, doubtless, find some very violent transfers of property; some very disproportionate acquisitions; some men who had no land, monopolists of a great deal, and *vice versa*, some who *had* had land, wanting even a rood of it. Then let the law be supposed to resume its sway and commence with *assuming* the justice of the *statu quo* arrangement and guarranteeing it! Now, this is an exact history of the present division and proprietorship of land, only that in the real case, the process occupied longer than in the imaginary one!

Every argument for an equitable arrangement of property that led to the earliest social contract and compromise, is of force for a new and better compromise, *now*.

We equalize, by law, political privilege and political power. Why not equalize territorial property? We enfranchise and disfranchise. Land alone, with all its disproportionate divisions, we refrain from legislating about—though, it of all the material concerns of a nation, is that which most requires legislation. After a man has no more than his equal share of land, we cannot too strictly guarrantee him in that share (*and herein our doctrines differ from unmitigated communism*); but unequal and excessive proprietorships of land, have no right to be secure against legislative interference. On the contrary, natural equity

calls for such interference. Land was not given to draw rent from, but that men might, in common, live on it and by it. What we may name the common sense use of land would be to go on using it up, until it is fairly occupied, then to make legislative provision, that it be not *overcrowded*. We have hitherto neglected either measure. We have the incongruities—waste land and locally redundant population—redundant, because that the available land is confined to about two-thirds or less of our territorial area: because of the difficulty of obtaining land, and because of the rent and taxation, by which, in this country, that first of earthly commodities, is converted into something of a burden, from being what it was meant to be a blessing!

It is a singular fact that men often voluntarily endure evils which, if forced on them by necessity, would be deemed intolerable. Many men and women in this country are prevented from marriage by territorial monopoly and mis-arrangement which produce locally all the effects of premature over-population. But the knowledge that there are large tracts of the world still unpeopled, to which we could at any moment remove, and enjoy all natural freedom, including that of marriage and having children, soothes as it were our anxiety; and some little outlay of time, trouble and money, being necessary to reach those waste spaces with their advantages, we procrastinate to avail ourselves of them. We fall insensibly into the terrible habit of postponing the exercise of our most important physiological functions. Now, let us suppose, that the earth was actually over-peopled, that the waste spaces now unoccupied, were occupied, that there was no more territorial latitude for the augmenting population: that hence marriage and paternity must either be restrained by law, or else abortion, infanticide and all secret crime winked at. What unprecedented

bondage—what unimagined misery would such a crisis appear! How willing would men then be to travel not hundreds or thousands, but even millions of miles if necessary, to obtain the lost luxury of rural freedom, of virgin nature; with the privilege of unrestrained and innocent paternity! How the bygone ages of yet uncrowded populations, how for example the age we live in, would appear golden to those later hive-like swarms of men! How astonished would they be to learn that, with unoccupied land so accessible as are even the most distant of our present vast colonial solitudes, there were multitudes of men so infatuatedly insensible to the grandest goods of land proprietorship, of agricultural employment, of rural ease and freedom, of marriage, of the privilege of having and rearing unanxiously, young broods after their own image. How astonished, we repeat, will the men of those latter ages be, at the unconceivable apathy of ours to all those highest physiological duties and advantages which I have just enumerated!

The fastest possible rate of population is easily calculable, and need not scare us, and that it has ever actually embarrassed society, is entirely owing to wrong and selfish territorial laws. Men may be as frequent and as promiscuous in their amours as they *can* be, and women may be the same, each man may have ten wives and each woman as many husbands; yet the limit is that each woman cannot be pregnant, at one time, by more than one man, or with more than one birth, or have children oftener than once in nine months. As I have just said, therefore, the highest rate of increase may be easily computed. That every woman capable of bearing children, should be engaged in bearing children, is the most that even Malthus himself might fear. Now, as a physiologist and a politician, I hold that this is exactly the rate of population which nature sanctions and indicates, and all nubile

women should be either pregnant or suckling. I hold that of healthy marriageable women, the mammary gland, or the uterus, the paps or the womb, should be always performing their function—should never be idle. I maintain this view, on the palpable and safe ground, that nature imperatively prompts every woman, normal in mind and body, to engage in the duty either of bearing or rearing children. What should prevent their doing so? Not (as I have already often stated) want of room. Is it then for posterity we stint ourselves? and why should the peopling earth be effected at a slow rather than at the rapid rate at which nature herself unfettered by human intermeddling would stimulate? True, the moment when the population of the globe is completed may seem a grave one for men: but besides that that is nature's affair, not our's, it will not be less grave if postponed for a million years, instead of arriving five thousand years hence; while all conventional means of retarding it, will but cause present misery and suffering. Better know and meet our fate promptly, than cowardly procrastinate it by the immoral and unphysiological expedient of celibacy with all its attendant crimes and pains.

The chagrins, immoralities, crimes and diseases flowing from the obstacles to the gratification of man's master-passion, are those that chiefly retard the perfection of the species and will most probably occasion its decrepitude and decay. But hitherto, all these chagrins, immoralities, crimes and diseases, have been totally unnecessary and avoidable, however otherwise they may one day become so; namely, when the earth is fully populated—a consummation to which, though still distant, nature's own economy appears uninterruptedly to conduct us. But up till now, there was no necessity for one death from want of land as representing food, no necessity for one death as caused by the insanatoriness of crowded population, or for one

particle of the untold misery and anxiety created throughout all ages by that monster iniquity and injustice, Rent. Up to the moment I speak, all mankind might *have* been and might be accommodated. Virtually, they all are so ; for the food that supports them, is but the representative of land used by all the individuals whose aggregate numbers, make the species. We have therefore only to conceive each man to live on the soil, which is now cultivated for him by another, to understand that all men could easily find now and for centuries, a separate and independent footing on the earth's surface.

Unquestionably, the instinct—appetite—passion of generation is the most salient of man's nature and ought to have received the most attention of any from statesmen, priests, but above all from physicians. The relations of men, collectively and individually, to the soil, should have been constructed on principles which absolutely favoured and facilitated the operation of this grand and imperious instinct. Nature's lessons are our only ultimate guide. The brutes pair and produce with unrestrained freedom and without prospective reference to plenty or want, or the chances of rearing the coming offspring. We may even say that nature is far more solicitous about the production of offspring than their subsequent provision—more concerned that the generative instinct and powers of the parents should be exercised than that the very lives even of the offspring should be preserved. We may think this arrangement severe, but nature is full of severity—if we are to name so, arrangements, which, while producing happiness, also produce a certain amount of suffering. As regards the instance under consideration—it cannot be denied that the adult sufferings arising out of forced celibacy, are greater than all those caused to the young produced under the natural operation of marriage, not to mention that the former class of sufferings are

anti-physiological and involve serious *moral* aberrations—the latter are more natural and do not morally inculcate their subjects, while their amount might be incalculably less than it is.

I am not immediately called upon to suggest the social alterations necessary to give the scope which nature evidently intended to the generative appetite though not unprepared with a scheme. But the first step is to call attention to the principle, and to make society aware of the importance of it; it will be the business of an after man specifically to point out the best means of bringing the principle into action. Suffice it to say that no conceivable inconveniencies of any plan, the least rational, for the allocation of population, can be greater than those actually caused by the present total neglect of all regulative provision. Nor tell me that society would not endure control in this matter. Society, alas! will endure almost anything. That men are reconciled to the present unequal proprietorship of land and to the injustice of rent—that prescriptive inequalities and injustice such as these, originating in accident and force, and continued by force, and the pretended sanctions of law and religion, should have come to be regarded as quite natural and proper, is a pregnant proof of how use will blind men to the most notorious inversions of right, convenience, order, humanity. Emancipated from these and other *incubi*, posterity's wonder will be, that rational men ever endured them.

In the treatment of individual diseases, physicians are accused of treating the symptoms rather than the causes. We go on combating with medicines, the direct and indirect evils of celibacy, namely Chlorosis, solitary vice, Syphilis (of whose smouldering, corrosive fires, the present obstacles to marriage supply the fuel) and the thousand moral chagrins and physical derangements originating in this source—and it is

right to do so ; for disease, like a conflagration, however originated, must be arrested. But what we deplore is that physicians fail to discover, or neglect to proclaim, the remote but real causes of these evils ; namely, the physiological mis-arrangements whence come the dwarfings, distortions and palsies of human nature's social growth ; that they do not incessantly sound them in the ears of legislators and governments ; that their own personal conduct and example, do not, in a greater or less degree, practically illustrate nature's likings and laws, which they so well know. And this leads me to two remarks. The first is, that as it is owing to false political arrangements, with the selfish and abject prejudices for hereditary privileges and distinctions, that the full and equable fulfilment of society's physiological functions are hindered, so every man should take a part in politics ; let him see that he takes the *right* one. Secondly, all observation and experience tend to shew that equality is the natural condition of society, as a calm surface, rather than the ridges and furrows of storms, is the predominant character of the ocean. As the winds co-operating with ever-acting gravitation, tend to lower mountains and spread them out in plain, so diffusing intelligence, the inquisitions of public opinion, ever streaming against the haughty heights of aristocracy, will gradually penetrate, sap, and wear them down to the level of popular sympathy, equalized right and enjoyment, and common sense.

It would seem as if, in their hitherto management of themselves and of the soil, men were intent on gratifying, not life, which healthfully constituted, is the symmetrical aggregate of their nature, but certain isolated and subordinate passions of life, such as vanity, ambition, love of gaudy distinction, title, the elevation of individuals above the masses, rather than the magnification of masses over individuals ; by

accumulating, not men, but wealth, or what is called capital. In short, means have been preferred to ends. An imaginary future is vainly provided against; immediate enjoyment is postponed. The present monopolies of land and obstructions to its free use and attainment are indisputably attended with two ill consequences of the vilest gravity. First—Much existing human life and enjoyment are sacrificed. Secondly—Much possible human life and enjoyment are prevented. In short, the value of life and property has been hitherto practically inverted in the ideas of men and in the order of all nations. The lesser is made paramount.

The first duty of organized government, the first result of the social compact, the first legislative act of a community, should have been and now should be, the alienation of the whole soil from private into public property and then throwing it free, under equal regulated provisions, to the people—reserving the surplus for the allocation of the augmenting population. It has been the error of the original framers of all national societies up till now, not to have perceived that this rendering of the national soil national property, should have been the basis of all national association. Without communification of the soil, no social compact could be attended with any advantage to the masses. By the minority alone, secured by law in territorial monopolies otherwise insecure—and for which force was hitherto the only guarantee—a social compact that fixed and sanctioned merely, without redressing these disparities in the ownership of land, might well be welcomed. But just in proportion as this unequal and disastrous arrangement caused joy to the selfish and unduly favoured few, ought it to have awakened the opposite feeling in the landless majority, who can only be supposed to have acquiesced in it of old, or to acquiesce in it now, from inconsideration of its injus-

tice—from imperception of its monstrous and incurable ill effects, of which all the subsequent antagonistic luxury and poverty of classes have but been the practical illustration.

The wealthy classes escape from the effect of crowding. *They* secure to themselves commodious houses, healthy sites. They exchange opportunely the town for the country and thus elude the evils which the poor cannot escape. Hence it is, in reality, the rich who are the authors of over-population. They alone it is, who, while they *can* emigrate, do *not* emigrate. They it is who occupy unnecessary space; they it is who monopolize and misapply land; they it is who by a competition against which poverty is helpless, raise the price of all commodities. Hence, were not laws oligarchical in their spirit, but framed on principles of true, of Christian equity, it is not the poor who should be subjected to the miserable alternative of starving where they are born, or (with to them a frightful expense and exertion) of emigrating to foreign parts, but it is the rich who should be compelled to adopt the latter step, or to pay an ample tax for the privilege of remaining, or for facilitating to the poor that migration which these want means to undertake.

The preceding reflections enable us to estimate at their true value, the doctrines of Malthus and many other writers on population. Malthus seems to consider the law (if we may call it so) which he announced, namely, that an increased mortality was the appointed check of too rapidly augmenting population, as a natural law and quite fitting provision. There *is*, there *can* be, properly speaking, no such thing as a too rapidly augmenting population. And his doctrine is as unfounded as it is repulsive. This law can only be called a *morbid* one. Population cannot increase at too fast a pace—at a faster pace than nature intended: and any check from augmented mortality

which population may sustain is no more a natural law, and natural process, than is the typhus fever which is generated among men, if you crowd them in confined and unventilated dwellings. The children of the poor are as valuable as those of the rich, and are, therefore, as dear in nature's eyes. Hence, that there should be a greater mortality among the latter, or rather that there should be a poor class at all, is altogether owing to conventional mis-arrangements. Why should there be a poor class? Why should there be "dregs" of society?—dregs at all—as a powerful writer in the *Times*, not long since enquired, and most rightly enquired. In natural right and rightly constituted society, the children and adults of the species would be equally and indiscriminately cared for. At present the whole mortality, from destitution, falls on the landless classes. Why should it do so? or rather why should there be landless classes? for this is the real question. Nature calls for no mortality in our species, except the natural one of old age. The needless mortality we witness is therefore doubly grievous. First, because it occurs at all; secondly, because, by the selfish and unjust territorial monopoly of one class, the mortality is made to fall wholly on another class.

It is a usual charge against political speculators, that they point out faults but do not suggest remedies—that they loosen and take down, but do not rebuild—that they recall chaos without thence re-educing new and better orders of things. To negative such a charge I shall here offer some sketches of a scheme for regulating and diffusing population.

I have already remarked that the diffusion of population should be centrifugal, like the expanding circles from the point where the stone breaks the glassy repose of the lake's bosom. The emigrants should be selected from the middle-aged. The old and the young should

form the mass of the stationary population. . Occasionally, if need should require, there would be a reflux from the circumference to the centre. Our meaning is, that population should be rationally distributed, not left as now to influences as senseless and unstable as those of the winds and currents. The average proportion of human beings which a certain area of the soil can support, being ascertained and determined with as much accuracy as the case will admit of, law should decree that the fixed number of inhabitants should not be exceeded. The duty of regulating this matter might be managed by a local vestry popularly elected. Then, out of the class destined for emigration, which (as I have said) should be the middle-aged, the necessary number required to emigrate should be chosen by lot, that is. if voluntary choice did not anticipate the legal necessity. The resulting separation of children from parents would be no more grievous than what frequently happens *now*, when boys and girls are sent for four or five years to school; or when the usual necessities of subsistence call young men far from the paternal roof, to wherever trade and commerce most invite. These, as it were, fortuitous or voluntary, yet really imperative, disjunctions of relatives, are just as cruel as any which law might ordain and enforce in the way of equalizing population; while (to repeat a former important remark) no inconveniences arising out of the regulation of population can exceed or equal those connected with non-regulation. While the gaps occasioned by death would be continually filled up by local adjustments, there would be a constant expansion of the social circle at its circumference, by the settlement there of what might be named the aggressive or pioneer-portion of the population, namely, that portion by which untenanted and virgin soil is reclaimed and occupied. The arrangements by which all this might be effected, need not be more complex

or onerous than those connected with the poor-law. Short experience would teach us to avoid first difficulties and would suggest unthought-of facilities.

The mention of the Poor Law suggest an important reflection. The necessity for the law in question would be annihilated by the adoption of the natural and true law in regard to the proprietorship of the soil and the due allocation of the population. By doing simple justice to all members of the community, we would rid society of those monster ills, Pauperism and Poor Laws, which have immemorially oppressed and deranged it. Pauperism, because it has been a usual, has been deemed a natural, incident. It is no more natural to society than disease is to the body. Both are avoidable to at least a vastly greater extent than has ever hitherto been witnessed. To obtain this, we have but to distribute by rational and provident arrangements and on an equality-principle, the incredible affluence which nature yields to human industry. As soon as men formed themselves into societies, all the members of the national family (not disqualified by age or infirmity) should have been obliged to contribute to the common sustenance and be content to share the common gains. That individuals should by mal-arrangements be enabled to appropriate those inordinate proportions of the common capital accumulated by the common industry, and enjoy the privilege of an unlimited expenditure of the profits of the industry of the masses, sufficiently accounts for much or all of the present social excesses and miseries.

It is a fond prejudice of thousands of men, not excepting, among these, some of our most celebrated political writers, that the tyranny and injustice of physical force, was superseded by what is called the social compact, which was supposed and expected to have introduced humanity and equality. No dream was ever more flatteringly false. Force still reigns

disguised and guarded by the prostituted sanctions of law and religion. The name and appearance of the principle—force—alone are changed. As ever, the minority rules the majority; a privileged oligarchy dominates the masses: but only by the ignorant permission of those masses. A combined and intelligent movement of any populace, would in a moment dis sever, like slightest tow, the most iron despotism ever yet riveted over a people. Yet still as ever, the masses are controlled by oligarchical force, though in reality, the greater force resides in these masses now as much as it did in the days when the strongest man made himself chief over a few. *Then*, a combined effort of half a dozen of his followers or slaves, would have more than over-matched the most brawny bully, even as now, the leagued and methodised resistance of even a small proportion of a nation would break to pieces the mightiest despotism.

“ If, haplessly, the tyrant kind were the majority ;

 If they who in oppression pin’d, were the minority,
Men might charge heaven with seeming wrong. If the
 reverse we see—

Oppressors few, the people strong—is heaven to blame or we ?”

Force, represented by, or invested in territorial monopoly and hereditary privilege, still prevails. The social compact in so far as it left these inequalities unredressed, is a delusion. Equality of possession, of labour and of profit, is the only political condition by which the rights and enjoyments of a community can be secured. Under other arrangements, it is oligarchies that live and flourish—nations languish. Hence, the political condition just named, is the most perfect of any, and the one on the establishment of which, nations should insist. The prepossessions of many men in favour of oligarchy and other conventional distinctions, rest on the supposed sanction of Scripture. To such men we may reply, as we have already done in a former

lecture, that Scripture must not be considered as approving of everything it narrates—any more than because Joshua's command to the sun to stand still is reported in Scripture, without any comment on its incorrectness, therefore Holy Writ is responsible for the astronomical ignorance of the Jewish captain. Even admitting that the kingly office is recommended in Scripture, does it follow that the divine idea of a king, was not that of a simple man, distinguished from his subjects, not by purple and fine linen, dainties and palaces, but merely by superior sanctity of character and wisdom of life. We, who suck in prejudice almost with our milk, have no idea of a king, but as a man *better off* than any of his subjects. But we cannot suppose that this is the Deity's conception of kingship. Yet it must be admitted that many parts of Scripture countenance this gross notion of what constitutes human happiness and implies the divine favour. Synchronous with Job's loss of God's favour is the loss of his wealth—with the restoration of God's favour, is the restoration to wealth. So also riches and honours are often spoken of as the fitting reward of obedience to God's laws and as proofs of His favour, though such distinctions and though any fortune beyond competence, are as little estimable in the eyes of sensible men, as they are consistent with our better conceptions of social well being.

In the natural world—in agricultural operations for example—we level here—we drain there—we manure at a third place—elsewhere we thin too crowded vegetation and transplant to less thickly set sites—in other words, we continually combat accident by design—casual arrangements by deliberated alteration. Shall we leave social inequalities, no less accidental than physical ones, alone undisturbed? Men, in the present state of society, are as casually, as inconformably stratified, as any geological formations are. The in-

convenient and oppressive superpositions of aristocracy and hereditary monopoly, like Vesuvian lava, suffocate the rich underlying loam of popular industry and activity; ready (but for that inflexible incubus) to sprout into freedom, fertility and happiness.

We have spoken of agriculture. Let us observe that it and population have a sort of geometrical relation. According to the simplest and most obvious sanitary principles, an augmentation of the population should imply a corresponding circumferential enlargement of the area occupied by the population—in other words, our progressive agricultural occupation of the soil. Such a progressive agricultural occupation *somewhere*, is an absolute and inevitable effect of increased population: but the said occupation may be effected, as it has always hitherto been, by only a small detachment of the population being drafted or rather forced off to the rural districts or abroad—the mass remaining accumulated in towns, where, wanting the best of all labour (to wit, agriculture) men are compelled to invent unnecessary modes of labour, or else needlessly refined labour, besides incurring a preter-natural amount of sickness and mortality from the physical fact of their being insanitorily packed into a too small space. Now, the only way to prevent these disastrous effects, the only method of truly regulating the relation of population to the soil is, that the amount of land required by each individual and family, be residually occupied and cultivated by these. This is the only solution of the perplexing problems connected with population which have hitherto embarrassed communities and governments. Evils equally immeasurable in number and degree spring out of the fundamental mis-arrangement, of some men devolving on others the radical duty of subsistence. There is no pretence for such an arrangement in nature. It is wholly conventional. It is a monster injustice. We

believe it to be entirely contrary to Divine intention: to the will of that common Father of us, by whom and by nature, our paltry and pernicious class-distinctions, are wholly ignored—to whom we believe them to be thoroughly offensive. Let us be assured that it can be no part of Divine ordination since it is no part of common-sense that, (as is now often the case) the sick should labour for the healthy, the young and old for the middle aged idle; that inaction should subsist on industry, and that the awful spectacle (to whose injustice and iniquity prescription alone blinds and hardens us) should be exhibited of men exacting from their brother men, rent from land—in other words, rent from food—in other words, rent from human life. On this important subject, the reader is referred to the note at the end of this work.

To conclude with some recapitulations. Till acres fail nations or fail mankind, to occupy and cultivate the soil in a constant ratio with the increase of population, should be felt to be individual and national duties. Till acres fail, cities should not be known, if they should ever be known. Men should diffuse themselves, till they can do so no longer. Then they must halt—then they must congregate and accumulate, unless providence prepare some safety-valve or some new means of sustenance. If providence supplies not such, then men will at least have the consolation to think that their over-population is an universal heaven-sent calamity, not as now, a mere local mis-arrangement, for which communities have to blame themselves. Till acres fail each individual nation, why should any of these prefer to owe its bread, not to itself and to agriculture, but to a middle-mode dependence on other nations; to the feverish and capricious uncertainties of foreign commerce, whose only value after all is that it can be exchanged for agricultural produce. Compare men with the extent of the earth they occupy.

Small as that is, so small that in a few months even a slow ship can circumnavigate it, there is yet no pretence now, or shall be for thousands of years to come, for poverty as arising from want of space; from want of land; from want of food. Therefore there being no want of land, nor want of food, except as caused by social mis-arrangements, why should marriage, why should generation be stinted—more especially when any general obstacles to this master-instinct, are fertile of a thousand direct and indirect evils both to the individual and the nation? It is an inconceivably coarse and confined view, that when a man is fed, his well-being is provided for and his instinct satisfied. Even animals are unhappy—each individual is as it were incomplete without marriageable union of the sexes. Hence the facilitating or securing for each man marriage and the exercise of the function of paternity, should as a principal, as the *most* principal object, determine what shall be the structure of society, what the chief function and duty of government. This can only be attained by the soil being made available, in the manner and to the extent which nature, who wishes well to all her creatures, not to a *mere oligarchy of them*, must intend. Up till now, nature provides means for marriage and competence being universal—or, if these are forfeited by any individual, they shall be forfeited by that individual's sloth, or vice, or choice alone. Hence, till these blessings or rights are secured and apportioned to all, society and territory should be arranged and re-arranged, by an unintermitted principle of accommodation—the attainment of the objects in question, being the *sole limit* to the fresh arrangements and alterations required for the ends in view.

To attain these and all other immunities and advantages it is henceforth necessary that communities should be ruled by a majority of themselves, not by a minority; this is the only safety, the only hope for

men living in societies. It is clear from the nature of things, that a majority will never but act in the way best for the whole body. We are sufficiently familiar with minorities, cajoling, deceiving, tyrannising majorities, but majorities oppressing minorities is a hitherto non-existence, and is in fact a moral impossibility. Yet we find persons exclaiming against uniformity in opinion and institutions (as for example in the United States of America) and admiring the picturesque variety of sentiment and rank in this country. They tell us public opinion is so despotic in the United States! On the same principle, we may object to the uniformity and despotism of common sense. Those views in which the majority of communities concur, are likeliest to be true—if true, they cannot be too common. Moreover, the truer and more common are opinions or modes of action, the less evil can result from their being even despotically enforced. What possible advantage there can be in the conflicts and jealousies of classisms—what in the too little of possession, enjoyment and privilege here—the too much, there; no rational man can discover; but the greatest wonder is, that the most passionate supporters of these inequalities are often found among those persons who suffer from them. Thus the untitled man, by an inversion of all self-respect, praises title—men without capital and overborne and undersold by capitalists, laud and idolize capitalism and its advantages—men, themselves wanting political influence and privilege, advocate that hereditary peerage and hereditary legislature, should continue vested in persons no better or more competent than themselves—men, who possess not even a square foot of land, are often the warmest eulogists of a monopolising land-oligarchy.

The evils connected with non-regulation of population will perpetually recur, unless legislation su-

perintends and guides this process. Even in the United States, these evils are already felt, in the Eastern parts of the Union and will be more so daily. All other nations suffer from the same neglect and will increasingly do so. There is no cure except to proportion the facility of occupying land to the natural rate and speed of population, and for land to be considered a national and collective, not an individual and private possession. The entail and conveyancing laws of each nation within itself, and the international laws of nations between each other, and as I have formerly remarked, the difference of languages, dynasties and national proprietorships, at present oppose the natural freedom and ease which should belong to the diffusion of population. Here erroneous, shortsighted, oligarchical, selfish man's law, checks nature's law: yet does not, nor ever can, destroy the validity and vitality of the latter. Still the same indefeasible claim which each man has to life, he has to a portion of the soil wherever he finds it not directly and at the instant occupied by another man—not directly and at the instant engaged in the sustenance of other human life, equally valuable with his own. That land may be British, Spanish, or American. It matters not. The claim of each man to the immediate possession of a tract of God's soil, immediately necessary to his sustenance, is undoubted; and so far as national or international laws withstand and forbid such occupation, they are defective, they are aggressive and contravene nature's intention and nature's large beneficence.

Even legal marriage is no institution of nature—nay, on essential points contravenes nature and awfully outrages humanity and equity. Laws which annex overshadowing privileges to primogeniture, are unjust: since, besides encouraging immorality and fostering an odious classism, they constitute as the man's first-born, not the one who is truly so, in the natural fact,

but the one who is so by arbitrary conventional law. Various wrong is thus done, first to the woman or women whom the man has made mothers previous to his wife, and to the son or sons whom he has had previous to his son by marriage. Law here elects against nature, which knows none of these distinctions, and must for that reason be false and iniquitous. If morality consists in marriage, would it not promote such morality, if it were law that a man's children have either all equal privileges, or, if primogeniture and hereditary right are admitted, that his eldest son, in nature and fact, should be also his eldest son in law? Among the atrociously unjust arrangements arising from prejudice and bad law, there is none greater than that of saddling a guiltless man with the stigma and legal disabilities of bastardism, because of acts of his father, which the son could in no way control. If any one should suffer, it is the father, namely, by such an arrangement, as that the son, who, by our present laws, is bastardized, should be made to take rank before, or equally with his junior brothers.

It seems to me that our laws of legitimate and illegitimate birth, are a very bold intermeddling with the law of God and nature, and unnecessary as regards the interests of society.

Every birth is with the acquiescence of God and nature. The birth simply in itself, is a proof that all conditions, required by them, have been complied with. Each child appears with God's sanction, and with congenital rights, (those of nature,) altogether irrespective, altogether independent, of the observance or the neglect of the conventionalities of marriage by the parents. By a bastardy law, you draw distinctions which are not seen in nature. You subject a higher to a lower law; where God expresses no blame, affixes no stigma, you, miserable officious bunglers that you are, dare to do both; and that, too, on full brothers and sisters

(however otherwise you may view them) of your own clay, innocent as yourselves, and born as much as you, in the order of nature and God.

Then, as regards the interests (as they are called) of society—as if these interests can ever be other than coincident with those of eternal justice. This law of bastardy, supposed to check immorality, induces to, and facilitates it. If the distinction (false and shameful in itself,) between legitimate and illegitimate children, were abolished, a man would be less likely to have a wife in this street and a concubine in the next. If a man knew that children, by what mother they might, were legitimate; if he knew that his eldest son by whatever mother, had the right of a legitimate son, he would ponder ere he engaged in vagrant amours—and if he did not ponder, why then, let him take the consequences—but let not society degrade itself by instituting laws atrociously unjust to his offspring, and adverse to nature, in order to relieve *him* of the trouble and difficulty (merely conventional after all) brought on him by his own act.

For what matters it to the public, what to the nation, that this or that heritage has fallen to this or that son of any one man more than to that other son? The subject may be a matter of keen interest in particular domestic circles—but provided the *real* children, (begotten where or by whom, is immaterial,) of the deceased father inherit his property, what need the public care? Justice is done; property duly guarded and transmitted according to a fixed law; and as to private and personal regrets and disappointments, these are not a *nation's* affair!

Such are my views of population. It ought to proceed at an unchecked pace till the earth is replenished. What will ensue then? Who can say? Whether new means of supporting population will constantly be found; as for example by chemical dis-

coveries, by which the productive powers of the soil are continually augmented; whether by electrical and meteorological conquests, whereby we attain a mastery hitherto unknown over the temperatures, over vapours, over the seasons; commanding rain or sunshine at our will; whether by chemical transmutations, whereby we continually concrete the boundless nitrogen of the atmosphere into food, or solidify the ocean into a habitable dwelling-space for man; whether on the other hand, a point will be reached in human discovery, beyond which no means of supporting additional population can be suggested. Then, it may be that the privilege of paternity will come to be determined by ballot; or law overborne by universal necessity, will suffer abortion and infanticide to creep in as inevitable expedients. Even for such a dire extremity, nature is not without analogies. Speaking of the ferret, Buffon says: "Some of the females eat their young almost as soon as they are brought forth, and are immediately in season again." There is either no lesson here, or else a hideous one—one from which our present feelings and nature revolt.

In my next edition of "Evils and Anomaly of Individuals being Landlords and Nations Tenants," I propose to add the following, as

"Propos. XIV. In just theory the Land ought to support, and, in fact does support, all living on it. Hence if held oligarchically, on the few so holding it, ought to devolve all the responsibilities and expenses attached to it, as well as the profits and advantages. Hence, on the few, should rest the burden of military defence, of taxes, &c., or, if landless men shall contribute ought to these expenses, they should require to do so in an infinitesimally small proportion, corresponding to the interest which a mere temporary sojourner of a night, week, month or year, has in a place, compared

to that of the absolute proprietor of the soil, whose entire subsistence depends on its exclusively monopolized fruits and rent."

Much might be said in support of this proposition. Men might live as happily—many or most trades might be carried on as advantageously in one spot as another. Hence it is simply the *amor soli natalis*, even though that soil is unjustly kept from them—not any special advantage or convenience that keeps men to their native land.

MONEY

How are all the these conventional evils perpetuated if not created? Money will be found to play a chief part in these results and is a subject, whose origin and nature require a deep scrutiny. That it possesses any real use, is doubtful. That it has many evils is clear. It enables AVARICE to *hide away* in gold, jewels, and bank-paper, to an indefinite amount, the RESULTS OF INDUSTRY; which, if patent in articles of use, in *national* investment, would, for very shame, put an end, for long, to further labour among men—would put a limit I say, to that endless labour, which the landlordism of the few and individual

The necessity (purely conventional) of having Money wherewith to pay Rent or Taxes, (one or both) and to PURCHASE, compel all of us, the wealthiest nobleman as well as the peasant, to *bring something or other* to MARKET; and hard, almost impossible, it is for many or most men, in the present haphazard arrangements of society and consequent awfully needless excess of labour (See my treatise so named) to know either what to bring to market, or where a market to find. The same false necessity every man is now under of SELLING something, either his talents or his wares, forces men into each others presence, to find a mart. Hence the origin of Town-life, with all its moral and physical evils, sufferings and insanitorinesses,—a necessity which must continue until Nature's primary intentions are returned to or adopted—till each *man is territorially independent of every other and none needs to buy or to sell.*

capitalisms, are now enabled to exact from the landlessness of the many, by the lever of Rent and of landlord-profit-charged Food—since, were there no coin or money wherewith to buy labour, landlords would require to part with portions of the land, thus gradually imparting to the masses, the territorial independence, which they now conserve inalienably by the expedient of Wages, &c., paid in money. But these are matters for ampler investigation by others (for there shall be such) who shall succeed me in these endeavours to dispel immemorial prejudices and spread a new and better light!

NOTE.

These and my other views are altogether unknown or ignored by the chief organs of public opinion; as is evident from the late article "Men, Sheep and Deer," in the *Edinburgh Review*, and the one entitled "Progress of English Agriculture," in the April number of the *Quarterly Review* of this year. In the latter, the effect of machinery in *relieving* (such is the expression) "the farmer from his dependance on an itinerant army of reapers and haymakers," is inconsiderately, cruelly spoken of, as a desirable thing—no mention being made, no thought being given by the hard utilitarian economist, as to the fate of these displaced labourers—nor it having apparently entered his mere profit-and-loss brains to conceive that the only true use and beauty of discoveries in machinery and chemistry, are to lessen to these very men and to the species in general, the necessity for manual toil—in the manner already described in my *Essay on "Labour,"* (pp. 25 to 29,) to which I beg to refer him for more enlightened, humane and Christian views on this subject. But this salutary effect of Ingenious Discovery will be evermore defeated so long as Individuals are Landlords

and Nations Tenants; for in this fatally inverse arrangement of the most fundamental and real property and provision made by God for man, the former small section of the race possesses a means of everlastingly perpetuating upon their landless fellow-men, the otherwise daily expiring need for toil. (See my work just referred to and my "Evils and Anomaly of Individuals being Landlords and Nations Tenants").

In these two works, also, but particularly at page 22, sections 33 and 34 of the latter, is shewn the, by many persons, little suspected modes in which Rent checks population and the well-being of the masses. To these we refer the reader, merely here remarking that to being landless and having to pay Rent, it is owing that men are forced into Traffic and Town-life, (both unnecessary, both pernicious,)—that hence arises the necessity for coining many unnecessary trades and unnecessary refinements in trade—that hence arises that vast herd of middlemen,* shopkeepers, grocers,

* I distinguish between such trades as that of a carpenter and that of shopkeeper—a mere retailer of goods. The former is a necessary, useful, honorable occupation. He who practises it, is probably an honest man and is somewhat of a creator. The latter is that of an idle middleman—a mere waiter on others. Unlike the trade of the carpenter, that of the shopkeeper originated in and depends on a false and unequal arrangement of society—namely some men exclusively possessing the goods and necessities of life, and others obliged, unjustly obliged, to *purchase* them. The shop-tradesmen are the mere middlemen between these two parties. They improve or produce nothing. Hence, as if the curse of the system it owes its existence to, were on it, Trade, especially Retail-Trade is almost universally nothing else than a series of frauds, tricks, lies and adulterations.

Another evil of the system of middlemen, is that these engross a far larger share of profits, than the men whose productions they sell. This emphatically happens in the case of authors and publishers; so that, as we are all sellers, from the noble with his féus, beeves and corn, to the urchin who bawls "Periwinkles!" why should not authors, following the example of the present writer become their own publishers?

retail tradesmen in general—whose business merely consists in passing, by a thousand circuitous transferences, the bread, vegetables, wool, fuel, water, which each of us ought to possess or produce for himself, from his own land—that hence, in short is created a social machinery fundamentally pernicious, as is proved by the fact, that notwithstanding the all but universal trickeries and deceits of Retail Trade, reverses, disasters, bankruptcies, are universal—shewing that the endeavour of so many men to live detached from the soil God gave them for direct individual occupation, and to find a living in employments so useless and artificial as are the most of trades, is insane, is futile, and is everlastingly frowned upon by God and Nature. If men *will* act associatively, their labour should be co-operative, not competitive. All the effects now produced by heartburning competition, can be equally or more fully produced, by amicable fraternal associative action. All the capital that now *inevitably* passes into a *few* hands, (See Evils and Anomaly, Prop. XIII.) might remain, as a competence and resource for *all*. The principle of men seeking antagonistic profits out of each other's labour, is contrary to Nature, Christianity, Humanity; to the progress and happiness of our species; and must be relinquished, if our race, collectively, is to advance.